



THIS IS OUR 'AQIDAH



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ALL PRAISE BELONGS to Allah, the Lord of the creation, and in Him we seek help. And may the *salah* and *salam* [of Allah] be upon the last of the prophets and messengers, our prophet Muhammad, and upon his family, his companions, and whoever follows his guidance until the Day of Judgement. As to what follows...

Verily, the essence of this *din* is the correct '*aqidah* that our prophet Muhammad (*sallallahu 'alayhi wa sallam*) came with and with which he brought the slaves [of Allah] out from darkness into light, and from blindness to guidance, and from the worship of the slaves to the worship of the Lord of the slaves. So whoever disputes regarding it or deviates from it, then he has gone astray from the right path and worshiped his desires instead of Allah. This '*aqidah* remained pure and free from any defects until the innovations and deviations from the correct way appeared at the hands of the misguided sects that attribute themselves to Islam. However, Allah decreed that there would be those who would protect it and defend it upon the light of the Book and the Sunnah, from among the working '*ulama* and the sincere callers.

One of the most unfortunate things occurring in this time are the continued assaults aimed at loosening the ties of Islam, causing doubt in its fundamentals, demolishing its structure, and defaming the scholars of the '*aqidah*, tarnishing their honor, accusing them of making *takfir* on those who do not deserve it, attributing to them harshness and going to extremes in judging others, and other things; we ask Allah for safety and forgiveness. If only this campaign had come from the ignorant people, but unfortunately these things are uttered by some of those who attribute themselves to knowledge. And so they have come to belittle the scholars of the *da'wah* at times, and then to

refute their sayings at other times, saying that some of their views are incompatible with the current age, seeking by that to protect their political positions and their worldly interests, basing their rulings on the opinions that are popular in the environments in which they live. Thus they change and replace the *ayat*, the *ahadith*, and the rulings of the *Shari'ah* in order to suit the needs of the times, acting in accordance with the dictates of man-made laws. What a disappointment for those on the Day that they will be brought out before Allah (*'azza wa jall*), in which the one followed will disassociate himself from the follower, and they will be thrown into the Hell-fire, saying, "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way."

I will now present to you, my brother, some of the fundamentals of the '*aqidah* that must be taken note of, which has been neglected by many people of our time. I ask Allah (*'azza wa jall*) to extend to me His aid and to inspire me to what is correct in saying and action.

FIRSTLY: THE SCHOLARS HAVE AGREED THAT
WHOEVER DOES NOT PERFORM *TAKFIR* OF THE *MUSHRIKIN*,
OR DOUBTS THEIR *KUFR*, OR VALIDATES THEIR WAY, THEN
HE HAS DISBELIEVED

However, we see in this time those who oppose this principle, explaining it away by saying that the current age in which they live is different to the situation of the *ummah* in the past, because of the changes of the times and the civilisational advancements. And so they have made that a way to distort the '*aqidah* by using methods of self-humiliation and defeatism in front of the enemies of Islam, adopting various paths of interaction with them, without taking care of their [own] *din* and '*aqidah*. Thus you see them announcing the "tolerance of Islam" and its "similarity to the other religions." Rather, that it is equal to them, and they are all religions of fairness and equality. Thereby they throw the Book and the Sunnah against the wall, legislating laws for people in

accordance with their desires and seeking the pleasure of the *tawaghit* of mankind. It is as if they had not read His (*'azza wa jall*) saying, "This day, I have perfected your *din* for you, completed My favor upon you, and have chosen for you Islam as your *din*."¹ And His (*ta'ala*) saying, "And whoever seeks a *din* other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers."² And He said, "Verily, this Quran guides to that which is most just and right and gives glad tidings to the believers who work deeds of righteousness, that they shall have a great reward. And that those who believe not in the Hereafter, for them We have prepared a painful torment."³ And the Messenger of Allah (*sallallahu 'alayhi wa sallam*) said, "By He in Whose hand is my life, there is none from those who hear about me from among this *ummah*, whether Jew or Christian, and then dies without believing in me, except that he will be from the people of the Fire"⁴

Do these people, who have forged a great lie against Allah, not know that they have altered and changed the *din* of Allah without any authority? It is incumbent upon all of those whose belief is such to repent to Allah from this corruption, which agrees with the religion of the *mushrikin* that was abolished by Islam, or doubts that they are *kuffar*, or validates their disbelieving way. Whoever falls into one of those that we have just mentioned, then we do not doubt that he is a *kafir*, according to the consensus of the *ummah*, unless he openly announces his repentance and his complete *wala* (allegiance) to Allah, the Lord of the creation. For verily, the Muslim always keeps himself far away from loving the *kuffar*, from validating their path, and from praising their religions. Because his *din* dictates that to him. Indeed, it orders him to hate them and show enmity towards them, and to never fear, for the sake of Allah, the blame of the blamers, as He (*ta'ala*) said, "You will not find any people who believe in Allah and the Last Day making friendship with those who oppose Allah and His messenger, even though they were their fathers, or their sons, or their brothers, or their kindred."⁵

¹ Al-Maidah: 3.

² Al 'Imran: 85.

³ Al-Isra: 9.

⁴ Related by Muslim from Abu Hurayrah (*radiyallahu 'anhu*).

⁵ Al-Mujadilah: 22.

From them is he who wishes for their rule to last forever and prays for their continued prosperity and success, as if he is addressing his brothers in *din* and *'aqidah*, and views it correct to participate in their legislative councils and disbelieving parliaments, thus opposing His (*ta'ala*) saying, "So be not sorrowful over the people who disbelieve."⁶ And His (*subhanahu*) saying concerning Nuh (*'alayhis-salam*), "And Nuh said, 'My Lord! Leave not one of the disbelievers on the earth. If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers.'"⁷ And they pretend to be ignorant of His (*subhanahu*) cursing of the disbelievers, as He (*'azza wa jall*) said, "Verily, Allah has cursed the disbelievers, and has prepared for them a flaming Fire, wherein they will abide forever, and they will find neither a protector nor a helper."⁸ And He (*subhanahu*) said describing the People of the Book, "They are those whom Allah has cursed, and he whom Allah curses, you will not find for him any helper."⁹ And He (*subhanahu*) said, "Verily, those who disbelieve, and die as disbelievers, it is they on whom is the curse of Allah, of the angels, and of mankind, all together."¹⁰ So it is obligatory for those who ask for mercy for the enemies of Islam to fear Allah and to say nothing but the truth, before a Day comes on which there will be no escape from Allah.

And you see, unfortunately, people who doubt their *kufir*, under the pretext of not knowing what they are upon, or that they do not actually hold those beliefs, without distinguishing in this matter between the one who is outwardly displays *kufir* and the one who is outwardly displays Islam. When you reflect over their sayings, it implies that it is not possible to rule a *kafir* with *kufir* or a *murtadd* with *riddah*, as if the legal texts relating to these matters are but empty inapplicable words, and that there is no way to understand them except by knowing what is in the hearts, so they claim. Thus according to their allegation, the one who says that the Messiah is the son of Allah, or that Allah is the third of a trinity, or that 'Uzayr is the son of Allah, is not considered a *mushrik*; and likewise, the one who performs *tawaf* (circumambulation) around

⁶ Al-Maidah: 68.

⁷ Nuh: 26-7.

⁸ Al-Ahzab: 34.

⁹ An-Nisa: 52.

¹⁰ Al-Baqarah: 61.

the graves, or prostrates to the idols, or calls upon other than Allah, or asks help from the dead and seeks from them benefit and protection from harm, is not considered a *mushrik*. We seek refuge in Allah from following desires and from blindness of the heart. Let them all be warned from falling into what entails disbelief in Allah due to not making *takfir* of the *mushrik*, or doubting his *kufr*, or validating their way. Shaykhul-Islam Muhammad ibn 'Abdil-Wahhab (*rahimahullah*) said in regard to the meaning of *kufr bit-taghut* and believing in Allah:

It is to disassociate yourself from all that is believed in other than Allah, whether it is a *jinn*, a human, a tree, a rock, or other than that; and to bear witness to the *kufr* and misguidance [of whoever takes them as deities], and to hate him, even if he is your father or your brother. As for the one who says, "I worship none but Allah, but I will not oppose the dead saints and the domes built over the graves," or the likes of that, then he is not truthful in his saying of '*la ilaha illallah*.' He has neither believed in Allah, nor has he rejected the *taghut*."¹¹

So reflect over his saying, "and to bear witness to the *kufr* and misguidance [of whoever takes them as deities], and to hate him, even if he is your father or your brother." Consider how he (*rahimahullah*) demonstrated the necessity of bearing witness of the *kufr* and the necessity of hating these *kuffar* and those things that are worshiped besides Allah (*'azza wa jall*). Then, consider his saying in regard to the one who says, "I worship none but Allah, but I will not oppose the dead saints and the domes built over the graves..." And that he is a liar in his saying "*la ilaha illallah*," and that he has neither believed in Allah nor has he rejected the *taghut*.

Shaykh 'Abdur-Rahman ibn Hasan said, "The scholars of the *Salaf* and the later generations, from the *Sahabah*, the *Tabi'in*, the leading scholars, and all of the *Ahlus-Sunnah*, agree that a person cannot be a Muslim without the avoidance of the major *shirk* and disassociation from it and those who perform it, along with hatred and enmity towards them as much as he is able, and purifying all of his actions for Allah, as in the hadith of Mu'adh in Bukhari and

¹¹ *Ad-Durar as-Saniyyah*, vol. 1, p. 96.

Muslim, ‘Verily, the right of Allah over His slaves is that they should worship Him and not associate anything as a partner with Him.’”¹² And Husayn and ‘Abdullah, the sons of Shaykh Muhammad ibn ‘Abdil-Wahhab (*rahimahumullah*) said:

Verily, a man is not a Muslim until he understands *tawhid*, submits to it, acts upon its implications, affirms what the Messenger (*sallallahu ‘alayhi wa sallam*) has informed, obeys him in regard to what he has prohibited and what he has ordered, and believes in what he brought. So whoever says, “I will not have enmity towards the *mushrikin*,” or has enmity for them but does not make *takefir* of them, or says, “I will not oppose the people of *la ilaha illallah*, even if they commit *kufr* and *shirk* and are hostile towards the *din* of Allah,” or says, “I will not oppose the domes and shrines,” then such a one is not a Muslim. Rather, he is one of those about whom Allah said, “They say: We believe in some but reject others, and wish to adopt a way in between. They are in truth the disbelievers.” Allah (*subhanahu wa ta’ala*) has obligated enmity towards the *mushrikin*, opposition to them, and *takefir* of them. He said, “You will not find any people who believe in Allah and the Last Day making friendship with those who oppose Allah and His messenger.” And He (*ta’ala*) said, “O you who believe! Take not My enemies and your enemies as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and your own selves.” And Allah knows best.

SECONDLY: THE ENCROACHMENT OF THE 'AQIDAH OF WALA AND BARA

Wala and *bara* is one of the most important principles of the *din* and the distinguishing factor between the believers and the disbelievers. The legal texts come making this ‘*aqidah* crystal clear, along with the consensus of the *ummah* from the *Salaf* and the later generations regarding its obligation. Verily, He (*ta’ala*) said, “Indeed, there has been an excellent example for you in Ibrahim and those with him, when they said to their people, ‘Verily, we are free from

¹² Ibid, vol. 1, p. 93.

you and whatever you worship besides Allah. We have rejected you, and there has appeared between us and you hostility and hatred forever, until you believe in Allah alone.”¹³ Ibn Kathir said in his *tafsir* of this *ayah*:

He (*ta'ala*) says to His believing slaves, whom He has commanded to fight the disbelievers and show hostility, enmity, and disassociation from them, “Indeed, there has been an excellent example for you in Ibrahim and those with him,” meaning: his followers who believed with him “when they said to their people, ‘Verily, we are free from you,’ meaning: we have disassociated ourselves from you “and whatever you worship besides Allah. We have rejected you,” meaning: your religion and your way “and there has appeared between us and you hostility and hatred forever,” meaning: hostility and hatred have begun between us and you now and as long as you remain on your *kufri*; we will always disassociate ourselves from you and hate you “until you believe in Allah alone,” meaning until you single out Allah, worshipping Him alone without associating any partners with Him, and abandon your worshipping of idols and partners along with Him.

The *ayat* proving the obligation of allegiance to the believers and disassociation from the *mushrikin* are many. Among them are His (*ta'ala*) saying, “You will not find any people who believe in Allah and the Last Day making friendship with those who oppose Allah and His messenger, even though they were their fathers, or their sons, or their brothers, or their kindred.”¹⁴ And His (*‘azza wa jall*) saying, “O you who believe! Take not My enemies and your enemies as friends, showing affection towards them.”¹⁵ And He (*subhanahu*) said, “O you who believe! Take not the Jews and Christians as *awliya* (allies, friends, helpers, protectors), they are but *awliya* of each other. And if any amongst you allies with them, then indeed he is one of them. Verily, Allah guides not those people who are transgressors.”¹⁶ And in the *hadith* from the Prophet (*sallallahu ‘alayhi wa sallam*), he said the most firm handhold of *iman* is “*muwalah* (allegiance, loyalty) for the sake of Allah and enmity for the sake of Allah, love

¹³ Al-Mumtahanah: 4.

¹⁴ Al-Mujadilah: 22.

¹⁵ Al-Mumtahanah: 1.

¹⁶ Al-Maidah: 51.

for the sake of Allah and hatred for the sake of Allah.”¹⁷ And ibn ‘Abbas (*radiyallahu ‘anhuma*) said, “Whoever loves for Allah and hates for Allah and has allegiance for Allah and has enmity for Allah, then he will thereby reach the stage of the *wilayah* of Allah. A Muslim slave [of Allah] will never taste the sweetness of *iman*, even if he has an abundance of *salah* and fasting, until he is like that. Indeed, the friendship of the majority of people has come to be based on worldly affairs which does not benefit its people”;¹⁸ and from the raised narration of ‘Ali (*radiyallahu ‘anh*), “A man does not love a people except that he will be resurrected with them.”¹⁹

The Messenger of Allah (*sallallahu ‘alayhi wa sallam*) said, “Get closer to Allah by hating the people of disobedience and meet them with harsh faces. And seek the pleasure of Allah by being angry with them, and get closer to Allah by keeping far away from them.”²⁰ And ‘Isa (*‘alayhis-salam*) said, “Seek the love of Allah by hating the people of disobedience, and seek closeness to Allah by keeping far away from them, and seek the pleasure of Allah by being angry with them.”²¹ And from ‘Aishah (*radiyallahu ‘anha*) that the Messenger of Allah (*sallallahu ‘alayhi wa sallam*) said, “Whoever seeks the pleasure of Allah by angering the people, Allah will be pleased with him and He will make the people pleased with him, and whoever seeks the pleasure of the people by angering Allah, Allah will be angry with him and He will make the people angry with him”²² And from Samurah ibn Jundub, who said that the Messenger of Allah (*sallallahu ‘alayhi wa sallam*) said, “Whoever associates himself closely with a *mushrik* or lives with him, then he is like him.”²³ And the Prophet (*sallallahu ‘alayhi wa sallam*) took an oath from some of his companions that, “Your fires should not be visible from theirs, except in the case of war against them.” And Allah (*subhanahu wa ta’ala*) has distinguished between the disbelievers from the believers and the believers from the disbelievers with His

¹⁷ Narrated by Abu Dawud and at-Tirmidhi.

¹⁸ Narrated by ibn Jarir.

¹⁹ Narrated by at-Tabarani.

²⁰ Narrated by ibn Shahrin.

²¹ Narrated by Ahmad in *Az-Zuhd*.

²² Narrated by ibn Hibban.

²³ Narrated by Abu Dawud.

(*ta'ala*) saying, "And those who disbelieve are allies of one another,"²⁴ and, "The believers, men and women, are allies of each other."²⁵

Shaykh Muhammad ibn Salih al-'Uthaymin (*rahimahullah*) said in regard to this matter:

Muwalah with the *kuffar*, by having love for them, aiding them, or taking them as advisers and consultants, is prohibited by the text of the Quran. He (*ta'ala*) said, "You will not find any people who believe in Allah and the Last Day making friendship with those who oppose Allah and His messenger." And He (*ta'ala*) said, "O you who believe! Take not as *awliya* those who take your *din* as a mockery and fun from among those who received the Book before you, nor from the [other] *kuffar*, and fear Allah if you indeed are true believers." And He (*ta'ala*) said, "O you who believe! Take not the Jews and Christians as *awliya*, they are but *awliya* of each other. And if any amongst you allies with them, then indeed he is one of them. Verily, Allah guides not those people who are transgressors." And He (*ta'ala*) said, "O you who believe! Do not take those outside your *din* as *bitanah* (advisors, consultants, protectors, helpers, friends), since they will not fail to do their best to corrupt you." And He informed that if the believers do not become *awliya* of each other, and if the *kafirin* are not *awliya* of each other, and thus the two groups are not distinguished from each other, then there will be *fitnah* (trials, disbelief, *shirk*) in the land and large corruption.

It is never befitting for any believer to place his trust and confidence in one who is not a believer, no matter how much love and sincerity he may appear to display, for verily Allah (*ta'ala*) says regarding them, "They wish that you reject *iman* as they have rejected *iman*, and thus that you all become equal." And He (*subhanahu*) said to His prophet, "Never will the Jews nor the Christians be pleased with you until you follow their way." It is obligatory upon the believer to depend on Allah and seek strength from Him in regard to implementing His law and to not fear the blame of the blamers and to not fear His enemies, for Allah (*ta'ala*) has said, 'It is only *Shaytan* that suggests to you the fear of his *awliya*, so fear them not, but fear Me, if you are true believers." And He (*ta'ala*) said, "And you see those in whose hearts there is a disease hurrying to their friendship, saying, 'We fear lest some disaster befall us.' Perhaps Allah may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a

²⁴ Al-Anfal: 73.

²⁵ At-Tawbah: 71

secret in themselves.” And He (*subhanahu*) said, “O you who believe! Verily, the *musbrikin* are *najas* (impure). So do not let them come near al-Masjid al-Haram after this year. And if you fear poverty Allah will enrich you, if He wills out of His Bounty. Surely, Allah is All-Knowing, All-Wise.”

Ibnul-Qayyim (*rahimabullah*) said, “He (*subhanahu*) has ruled, and there is no better ruling than His judgment, that whoever allies himself with the Jews and the Christians, then he is one of them, “And if any amongst you allies with them, then indeed he is one of them.” So if their allies are from them according to the text of the Qur’an, then they fall under the same *hukm* as them.” And ibn ‘Abbas said, “Do not incline towards them with love and nice speech.” And Shaykhul-Islam ibn Taymiyyah said, “There is no believer who loves a *kafir*, and whoever loves him is not a believer.” And Shaykh Hamad ibn ‘Atiq said, “The Quran and the Sunnah prove that if a Muslim displays allegiance to the people of *shirk*, and submission and obedience to them, then he has thereby apostatized from his *din*.” And ibn Hazm said, “What is correct is that His (*ta’ala*) saying, ‘And if any amongst you allies with them, then indeed he is one of them,’ is on its apparent meaning; he is nothing but a *kafir* from amongst the generality of the kuffar. And this is the truth about which no two people from the *Muslimin* disagree.”

With these texts and sayings of the scholars it is clear evidence, but you would be amazed at people who attribute themselves to Islam, yet fight this ‘*aqidah*’ with their tongues and their pens. May Allah guide us and them to His straight path.

From them are those who view that the ‘*aqidah*’ of *wala* and *bara* is extremism and outdatedness. A thing of the past that is no longer compatible with the age of “advancement,” “civilisation,” and “progressiveness.” And from them are those who view it as a bygone heritage of hostility and violence that is unacceptable for the “civilisation” of the people of today. We have no doubt in the *kufir* of whoever believes that by the consensus of the people of knowledge. Likewise, there are those who claim that Islam does not differ from the other religions or their adherents and that there is nothing in it that indicates enmity and hostility towards the kuffar; rather that it encourages love for them and kindness towards them. Allah is high above what they say.

To those we say: from where have you taken this speech of yours? And from what source have you learnt your '*aqidah*? I ask you by Allah, how will you face Allah (*'aẓẓa wa jall*) when you have exalted a lie and fled from that which will save you? We ask Allah for safety, for us and for you. Declare your repentance before the descent of the torment of Allah and the severity of His punishment and before the people of the Fire are flung into it, saying, "Oh, would that we had obeyed Allah and obeyed the Messenger. Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way."²⁶

If Allah - O those who hold that belief - has made clear the obligation of enmity and hostility towards the disbelievers, both secretly and openly, then what is your excuse while you are strutting about with this kind of speech? Indeed, the companions of the Messenger of Allah (*sallallahu 'alayhi wa sallam*) used to hate whoever Allah and His messenger hated, and they would oppose them and show the greatest enmity to them, as you have seen from what we have mentioned from the narrations. Abud-Darda (*radiyallahu 'anhu*) said, "We shake hands with people (i.e. the *kuffar*), yet our hearts curse them." And in this is a decisive proof regarding the obligation of enmity and hostility towards the *kafir*, even if he has a covenant and pays the *jizyah*. And the *hadith*, "When you meet the Jews and the Christians in the street, force them to its side," and taking the *jizyah* from their hands while they are humiliated, and the prohibition of them openly displaying their religion, and [other] restrictions on them, is a decisive proof of the obligation of showing enmity towards them and not respecting or honoring them, much less showing allegiance and love towards them. And Allah is the guide to the right path.

THIRDLY: SUPPORTING THE *KUFFAR* AND HELPING THEM TO FIGHT AGAINST THE *MUSLIMIN* IS *KUFR* WHICH REMOVES ONE FROM THE *MILLAH*

This is the *kufir* that removes one from the *millah* because it is one of the ten

²⁶ Al-Ahzab: 67.

matters which nullify one's *islam* where the people of knowledge have agreed upon it being *kufir*, deducing that from what has come in the Book and the Sunnah regarding the obligation of enmity and hatred towards the *kuffar* and refraining from aiding them against the *Muslimin*, even in the smallest way. Verily, Allah (*subhanahu wa ta'ala*) has prohibited inclining towards them and has made the punishment of the Fire the recompense of the one who does so, as He (*ta'ala*) said, "And incline not toward those who do wrong, lest the Fire should touch you, and you would have no protectors other than Allah, nor would you then be helped."²⁷ And He said, addressing His prophet, "And had We not made you stand firm, you would have nearly inclined towards them a little. In that case We would have made you taste a double portion [of punishment] in this life and a double portion after death. You then would have found none to help you against Us."²⁸ Notice this severe threat to His prophet (*sallallahu 'alayhi wa sallam*) that if he had inclined towards them, even if just a little, you will recognize that inclining towards them is disobedience to Allah, opposition to Him, and glorification of His enemies.

In his explanation of, "And incline not toward those who do wrong, lest the Fire should touch you," at-Tabari said:

He, may His mention be exalted, says, "Do not incline, O people, to the speech of those who have disbelieved in Allah, accepting them and being pleased with their actions, lest the Fire should touch you due to this action of yours, and there would be no-one to help you against Allah and no-one to protect you. "Nor would you then be helped." He says, "For verily, if you do that, Allah would not help you, rather He would deprive you of His help and allow your enemy to have power over you."

And in regard to His (*ta'ala*) saying), "And had We not made you stand firm," ibnul-Qayyim (*rahimahullah*) said:

That is, if We had not granted you firmness, you would have inclined towards them in part of the matter, and if you had done so "We would have made you taste a double portion in this life and a double portion after

²⁷ Hud: 113.

²⁸ Al-Isra: 74-5.

death,” meaning: We would have doubled your punishment in this life and in the Hereafter.

So if this is what Allah has threatened to those who incline only partly towards His enemies, even if it may be no more than the inclination of the heart towards them, then what of the one who takes them as *awliya* or friends instead of the believers and aids them (i.e. the *kuffar*) against them (i.e. the believers)? And just as Allah (*'azza wa jall*) has prohibited His prophet from inclining towards them, likewise He has also prohibited him from being a helper to the *kafirin*. He (*ta'ala*) said, in reference to the saying of Musa (*'alayhis-salam*), “I will never again be a helper of the criminals.”²⁹ And helping the *kuffar*, even in the slightest manner, is *dhulm* (injustice, wrongdoing, oppression), transgression, and opposition to Allah and to His messenger and to the believers. 'Ata' (*rahimahullah*) said, “So it is not lawful for anyone to aid an oppressor, or to write down anything for him, or to accompany him. And if he does any of that, he has become a helper to the oppressors.” And in the hadith it states, “A caller will call on the Day of Resurrection: ‘Where are the oppressors, and those like the oppressors, and the helpers of the oppressors, even the one who filled an inkwell for them or prepared a pen for them?’ So they will be gathered together in a box of iron and flung into Jahannam.” Thawri said, “Whoever filled an inkwell or prepared a pen or handed them a sheet of paper is included in this.” And it is narrated from the Prophet (*sallallahu 'alayhi wa sallam*) that he said, “Whoever walks with an oppressed person in order to help him have his right restored to him, Allah will make his feet firm on the *sirat* (bridge over the Fire) on the Day of Resurrection, the Day when the feet will slip off it. And whoever walks with an oppressor in order to aid him in his oppression, Allah will cause his feet to slip off the *sirat*, on the Day when the feet will fall off it.” In his *tafsir* at-Tabari said:

As for aiding the *kuffar* against the *Muslimin*, what is meant by that is to be helpers and supporters and aides to the *kuffar* against the *Muslimin*, attaching themselves to the *kuffar*, protecting them with their wealth, their

²⁹ Al-Qasas: 17.

weapons, and their statements; and this is *kufur* that nullifies *iman*.³⁰

Shaykh ‘Abdul-‘Aziz ibn Baz (*rahimabullah*) said, “The ‘*ulama* of Islam have agreed that whoever aids the *kuffar* against the *Muslimin* and provides any manner of help to them against the *Muslimin*, that he is a *kaafir* just like them, as He (*subhanahu*) said, ‘O you who believe! take not the Jews and Christians as *awliya*, they are but *awliya* of each other. And if any amongst you allies with them, then indeed he is one of them.’” And Shaykh ‘Abdullah ibn ‘Abdil-Latif Al ash-Shaykh (*rahimabullah*) said, “*Tawalli* is *kufur* that takes one out of the *millah*, and it is like defending them and helping them with one’s wealth, self, and opinions.”³¹ And Shaykh ‘Abdul-‘Aziz Muhammad ‘Abdul-Latif (*hafidhahullah*) said in his book *Nawaqid al-Iman*:

The important thing is that aiding the *kuffar*, helping them and protecting them nullifies *iman*, regardless of whether it is called *tawalli* or *muwalah*. Verily, helping the *kuffar* against the *Muslimin* is treachery towards Allah (*ta‘ala*) and His messenger (*sallallahu ‘alayhi wa sallam*) and the believers. Allah (*ta‘ala*) said, ‘You see many of them taking the disbelievers as *awliya*. Evil indeed is that which their own selves have set forward before them; for that reason the wrath of Allah fell upon them, and in torment they will abide. And had they believed in Allah, and in the Prophet, and in what has been revealed to him, never would they have taken them as *awliya*; but many of them are disobedient.’” So taking the *kuffar* as *awliya* is a means of obligating the wrath of Allah and abiding eternally in His torment. And had their ally been a believer, he would never have done that.³²

So when this becomes clear to you, then know that the situation of the Islamic Ummah today is under the warning of a severe threat at the hands of the Jews and Christians and those who have allied themselves with them from the *munafiqin* who attribute themselves to Islam, those who are providing the Jews and Christians help and protection in many various forms. And the one who has any understanding of the current state of affairs in the *ummah* knows that very well. Their establishment in the lands of the *Muslimin*, opening the way for

³⁰ *Tafsir at-Tabari*, v. 3, p. 190.

³¹ *Ad-Durar as-Saniyyah*, v. 7, p. 201.

³² *Nawaqid al-Iman*, p. 382.

them, the deceit of the people of knowledge regarding their plots, condemning the *mujahidin* as mischief makers and imprisoning them, and making compromises in the *din* of Allah in order to please the objectives of the *kuffar*, all of this is a clear proof of aiding and helping them against the *amliya* of Allah and His party. So it is upon those to who possess these characteristics, and those who remain quiet about clarifying the truth, which has all but been wiped out and obscured, to await the recompense that Allah has threatened them with in His Book where He says, “Do those who devise evil plots feel secure that Allah will not sink them into the earth, or that the torment will not seize them from directions they perceive not? Or that He may catch them in the midst of their going to and fro, so that there be no escape for them? Or that He may catch them with gradual wasting [of their wealth and health]? Truly, your Lord is indeed full of kindness, Most Merciful.”³³ And He (*ta'ala*) said, “Do the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? Do they then feel secure against the plan of Allah? None feels secure against the plan of Allah except the people who are the losers.”³⁴ This is the *sunnah* of Allah that does not change and is not replaced in destroying the oppressive nations who abandon the guidance of their Lord and that which the messengers brought. So beware, beware of deviating from the truth and disregarding the *din* of Allah for the enemies of Allah and His messenger.

GUIDELINES AND DIRECTIONS

I will close this treatise with the following guidelines and directions, as advice to the *ummah* and in order to discharge my responsibility in front of Allah (*'azza wa jall*), even though it is befitting that we clarify the truth further, but

³³ An-Nahl:45-7.

³⁴ Al-A'raf: 97-9.

for fear of undue length we have summarised it in brief.

First, I present to the rulers of the *Muslimin* in every place, reminding them of the supplication of the Prophet (*sallallahu 'alayhi wa sallam*) in which he said, "O Allah, whoever is placed in charge of my *ummah* in any matter and he inflicts difficulty upon them, then inflict difficulty upon him."³⁵ And the *hadith*, "Whoever is granted authority by Allah over a people and he cheats them, then he will meet Allah and Allah will be angry with him." So beware of the torment of Allah, His penalty, and His painful punishment, and be gentle with your people, and do not submit them to your enemies, who hate you no matter how much you try to please them and be kind to them, for they hate every Muslim because of his *islam*; indeed, they hate every Arab for his origin. And verily, what is occurring today at your hands of tyranny, ruthlessness, oppression, and ruling with an iron fist towards your own people is enough cause for your enemies to be granted power over you, because a person only receives according to what he himself gives, and recompense occurs like for like. Calamity does not occur except due to sin, and it is not lifted except by repentance. Allah (*ta'ala*) said, "And whatever of misfortune befalls you, it is because of what your hands have earned."³⁶ And He (*ta'ala*) said, "And whatever of evil befalls you, it is from yourself."³⁷

Will you not take a lesson, O rulers, from those who passed before you? Verily, they enjoyed power and rule, but when they became tyrannical and oppressive, Allah destroyed them with different forms of punishment, so that they would be a lesson to those after them. So reflect on the Book of Allah, if you truly believe in Allah and the Last Day, and read the history of the past nations, for in both of these are admonitions and lessons for people of understanding. Of them is the story of the people of the Elephant, whom Allah (*'azza wa jall*) destroyed when they intended to demolish the Ka'bah, the focal point for the believers in every place. No human hand played any role in their destruction and their terrible defeat. Do not forget the saying of *al-Jabbar* (*subhanahu*), "And Allah puts forward the example of a township (Makkah) that

³⁵ Narrated by Muslim.

³⁶ Ash-Shura: 30.

³⁷ An-Nisa: 79.

dwelt secure and well-content, its provision coming to it in abundance from every place, but it (i.e. its people) denied the favors of Allah. So Allah made it taste extreme hunger and fear, because of that which they used to do.”³⁸ And His (*ta'ala*) saying, “So We punished each for his sins. Of them were some on whom We sent showers of stones, and of them were some who were overtaken by *as-sayhab* (the awful cry), and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allah who wronged them, but they wronged themselves.”³⁹ And He (*ta'ala*) said, “And when We decide to destroy a town, We send a definite order to those among them who lead a life of luxury. Then, they transgress therein, and thus the word is justified against it. Then We destroy it with complete destruction.”⁴⁰

You, by Allah, will never escape the grip of Allah and His punishment while you are in this state, waging war against Allah with your actions by pleasing your enemies, and fighting the *awliya* of Allah, those whom Allah has announced that He will defend, and that He will fight against those who fight them. He (*ta'ala*) said, “Truly, Allah defends those who believe. Verily, Allah likes not any treacherous ingrate.”⁴¹ And He (*ta'ala*) said, “And those who annoy believing men and women undeservedly, bear the crime of slander and plain sin.”⁴² And in the *hadith qudsi*, Allah (*'azza wa jall*) says, “Whoever shows enmity to an ally of Mine, then I declare war on him.” So your association with the enemies will not save you from the wrath of Allah, either in this life or the Hereafter. And your oppression and tyranny will not save your positions and your authority. Do not be deceived by those who make your deeds seem good to you, from the scholars of evil and the corrupt advisers, for they will not be able to avail you anything in front of Allah. Here are the warnings of calamity and destruction flickering on the horizon, so if you desire salvation then return to Allah and repent to Him. And if you do not, then be warned of a war from Allah, who may destroy you in the morning or in the evening, and your regret

³⁸ An-Nahl: 112.

³⁹ Al-'Ankabut: 40.

⁴⁰ Al-Isra: 16.

⁴¹ Al-Hajj: 38.

⁴² Al-Ahzab: 58.

will not benefit you then. "And you will remember what I am telling you, and I leave my affair to Allah. Verily, Allah is the All-Seer of His slaves."⁴³

Second, to the *'ulama*, callers, and reformers in every place, I ask you by Allah (*'azza wa jall*) to be sincere to Allah, His Book, His messenger, the leaders of the *Muslimin*, and their general public. Fear Allah as He should be feared, before you are made to stand before Him (*subhanahu wa ta'ala*) and He asks you regarding your knowledge: did you act according to it?

Verily, one of the greatest threats to the existence of the *ummah* is the association of some of the scholars with the rulers, giving *fatawa* for them which conform with their interests and not basing them on the Book and the Sunnah, with the excuse of averting harms or attaining benefits. This principle has thus only become a means by which worldly and personal interests are sought, even if it were to lead to apostasy from Islam by taking the *kuffar* as brothers and aiding them against the *Muslimin*. Along with this, they know very well that whoever assists the *kuffar*, even if it is by preparing a pen for them or handing them a sheet of paper in order for them to write down what they intend of injustice, oppression, and ruthlessness against the *Muslimin*, is equivalent to assisting them. Likewise, they know that inclining towards the *kuffar*, even if it were with the heart only, is a necessary cause of the torment of the Fire. Therefore, benefits and harms are not excuses by which personal interests may be taken.

They also know that taking the sayings of the creation instead of the Creator and ruling by them instead of ruling by the laws of Allah is apostasy from Islam, and it is a form of helping the oppressors against the *awliya* of Allah. So when will these [scholars] realise what they have fallen into, and [when will they] retract from this course of action which leads to the destruction of the *ummah* and the descent of calamities upon it? It is upon the judges, who should be ruling by what Allah has sent down, to beware of injustice and oppression against the accused. For indeed, many of those who have been unjustly imprisoned and are living under torture and punishment, out of oppression and injustice, have only been placed there due to the verdict of a judge. If only these [judges] would bring themselves to account before

⁴³ Ghafir: 44.

they are disgraced in front of Allah on a Day when no person will have power to do anything for another. He (*ta'ala*) said, "And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid with what he earned, and they shall not be dealt with unjustly."⁴⁴

It is not allowed that anyone speak regarding Allah that which He did not say, and it is befitting for you, O scholars, that instead of catering to the desires [of the rulers] under the excuse of gaining benefit or averting harms, that you should explain clearly the 'aqidah of *wala* and *bara*, which is the *millah* of our prophet Ibrahim (*'alayhis-salam*), and that you should warn the rulers of that which necessitates *kufr* in Allah (*'azza wa jall*), and that you order the good and forbid the evil, which is the very essence of the security of this *ummah* and the protection of its foundation, without catering to the motives of others in this regard. You must clarify the importance of *jihad* in the cause of Allah, which is the honor and dignity of this *ummah*, and you should guard yourselves from imitating your enemies by accusing the believers of "extremism" and "fundamentalism," and accusing the *mujahidin* of a lack of understanding and knowledge, and of rebelling against the leaders and disobeying them, and describing them as the people of the Cross do such as "terrorists," feigning ignorance of His (*ta'ala*) saying, "Verily, you are more fearful in their breasts than Allah."⁴⁵ And His (*'azza wa jall*) saying, "And make ready against them all you can of power, including steeds of war to strike terror into [the hearts of] the enemy of Allah and your enemy."⁴⁶ You know very well that the meaning of preparation in this *ayah* refers to the preparation for *jihad* and that power here means shooting, and what is intended by that is by striking terror and fear into them. For verily, Allah has granted His prophet (*sallallahu 'alayhi wa sallam*) victory by fear, so that his enemies fear him and are terrified of him. Thus it is upon all who understand this to guard their tongues and their pens from engaging in falsehood and agreeing with the sayings and actions of the enemies of the *din*. And in order to complete the benefit, I will quote for you, O assembly of scholars, in particular and for everyone who seeks benefit in

⁴⁴ Al-Baqarah: 281.

⁴⁵ Al-Hashr: 13.

⁴⁶ Al-Anfal: 60.

general, a number of matters mentioned by Shaykhul-Islam Muhammad ibn 'Abdil-Wahhab (*rahimahullah*), in order to remind the forgetful, notify the unaware, and educate the ignorant, regarding the terrible dangers and great calamities that result from taking the enemies of Islam as allies. He said (*rahimahullah*):

Verily, He (*subhanahu*) has strongly prohibited taking the *kuffar* as allies, and He has informed that whoever takes them as allies, then he is one of them. And likewise, in the *ahadith* of the Prophet (*sallallahu 'alayhi wa sallam*), the Prophet (*sallallahu 'alayhi wa sallam*) has informed that whoever loves a people will be resurrected with them. From what we have mentioned from the Book and the Sunnah and the narrations of the *Salaf*, we may deduce a number of matters that bring whomever commits any of them into the group of those mentioned in these *ayat*, and that expose him to the threat of the Fire; we seek refuge with Allah from that which brings about His wrath and His painful punishment.

1. Allying in general terms.
2. Love and affection for them in particular.
3. Inclining even slightly towards them. He (*ta'ala*) said, "And incline not toward those who do wrong, lest the Fire should touch you, and you would have no protectors other than Allah, nor would you then be helped." So if this address was to the best of creation (*salawatullahi wa salamuhu 'alayhi*), then what of those other than him?
4. Compromising and being soft with them. He (*ta'ala*) said, "They wish that you should compromise with them, so they (too) would compromise with you."
5. Obeying them in that which they say and order, as He (*ta'ala*) said, "And obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair has been lost." And He (*ta'ala*) said, "And obey not every *ballafin mabin* (one who swears much and is a liar or worthless)."
6. Bring them close in council, and entering them upon the leaders of Islam.
7. Consulting them in matters.
8. Utilising them in any matter concerning the affairs of the *Muslimin*, whether it is placing them in charge, or giving them

responsibilities, or using them as clerks, and so on.

9. Taking them as advisers instead of the believers.
10. Sitting with them, visiting them, and entering upon them.
11. Being happy and easy going for them.
12. Honoring them in general.
13. Trusting them while Allah has declared them treacherous.
14. Helping them in their affairs, no matter how minor, such as preparing a pen or bringing an inkpot for them to write down their oppression.
15. Being advisors for them.
16. Following their desires.
17. Accompanying them and associating closely with them.
18. Being pleased with their actions, imitating them, and adopting their outward appearance.
19. Praising or elevating them by calling them elevated titles and ranks, as it is said to the *tawaghit*: “sayyid (sir or mister) so-and-so,” or as it is said to the one who claims knowledge of medicine: “The hakim (the wise),” or the like.
20. Residing with them in their lands, as the Prophet (*sallallahu ‘alayhi wa sallam*) said, “Whoever associates closely with the *mushrikin* and resides with them, then he is like them” (Narrated by Abu Dawud).⁴⁷

Third, O *Muslimun*, verily, what you are witnessing today of the approaches of the enemies and the gathering of their armies is a warning of a great evil hovering over the *ummah*, and there is no way out of it except by truly returning to Allah (*‘azza wa jall*). And I would like to point out here that which is befitting for the *Muslimin* to do regarding these events, for the purpose of assisting in righteousness and piety, and the Muslim’s love for his brothers. So I say, seeking the help of Allah:

1. Correct the *‘aqidah*, by having *iman* in its fundamentals, and acting in accordance with the implications of that *iman* by making *takfir* of those whom Allah has declared *kuffar*, and by not doubting their *kufir*, and by rejecting and disassociating from all false religions and their people. For

⁴⁷ *Ad-Durar as-Saniyyah*, v. 8, p. 154-5.

indeed, helping the *kuffar* against the *Muslimin* is *kufr* that takes one out of the *millah*. And all of these matters, along with all of the other matters that make one a *kafir*, are from what necessitates of *la ilaha illallah*, because it is obligatory upon the one who says it to fulfill all of its implications and conditions, and whoever does not do so is a *kafir*, whose blood and wealth is lawful to take. It is established from the Prophet (*sallallahu 'alayhi wa sallam*) that he said, "Whoever says that *la ilaha illallah*, and rejects all that is worshiped besides Allah, his property and wealth are protected." *Takefir* does not differentiate between the one who is near and the one who is far, or the one who is noble and the one who is lowly. For the truth is not judged by men, rather it is they who are judged by the truth. Know that there is no *din* for a person, even if he has an abundance of fasting, *salah*, *hajj*, and *zakah*, unless his '*aqidah* is correct, which the Books were sent down for, and for which the messengers were sent, and for which the swords were unsheathed. He (*ta'ala*) said, "And verily, We have sent among every *ummah* a messenger [proclaiming]: 'Worship Allah, and avoid the *taghut*.'"

2. It is obligatory to return to Allah (*'azza wa jall*), and to discard desires and obedience to the *Shaytan* by declaring what is *halal* as *halal* and declaring what is *haram* as *haram*, rejecting evil, helping each other to righteousness and piety, and leaving differences and all that creates hatred and division, for these things lead to the infliction of punishment by Allah (*'azza wa jall*). Indeed, sins and disobedience are the causes of the descent of calamities and being overpowered by the enemies. What the *ummah* is suffering today from the alliance of its enemies [against it], is only due to the actions of the slaves [of Allah], and these calamities and trials will never be lifted until [the *Muslimin*] hold fast to the rope of Allah, grasp the firmest handhold, and seek judgment from the Book and the Sunnah in the manner that Allah (*subhanahu wa ta'ala*) is pleased with. He (*ta'ala*) said, "O you who believe! If you obey a group of those who were given the Book, they would indeed render you disbelievers after you had believed. And how

would you disbelieve, while unto you are recited the *ayat* of Allah, and among you is His messenger? And whoever holds firmly to Allah, then he is indeed guided to the straight path.”⁴⁸

3. Preparing to confront the enemies of Islam by firstly turning to Allah (*'azzā wa jall*) and repenting to Him, and then acting upon His (*'azzā wa jall*) statement, “And make ready against them all you can of power, including steeds of war to strike terror into [the hearts of] the enemy of Allah and your enemy.” It is affirmed from the Prophet (*sallallahu 'alayhi wa sallam*) that he said, “Verily, *al-qunwah* (power) is shooting,” and he repeated it three times. With great sorrow we note that the great majority of *Muslimin*, especially in this time, do not know this *ayah* and its meaning. Therefore, you see them very far from understanding the means of *jihad*, such as shooting, tactics of battle, and other matters that is imperative for every Muslim to know. Because *jihad* is one of the obligations of the *din*, indeed it is its highest peak.

We ask Allah by His grace and generosity to improve the situation of the *Muslimin*, to grant victory to the *mujahidin* in His cause, and to defeat the enemies of the *din*. Verily, He is capable of that.

And may Allah send *salah* and *salam* upon our prophet Muhammad, his family, and his companions.

Written by one who is in need of the pardon of his Lord
Hamad ibn Rayyis ar-Rayyis
9/12/1423 H

⁴⁸ Al 'Imran: 100-1